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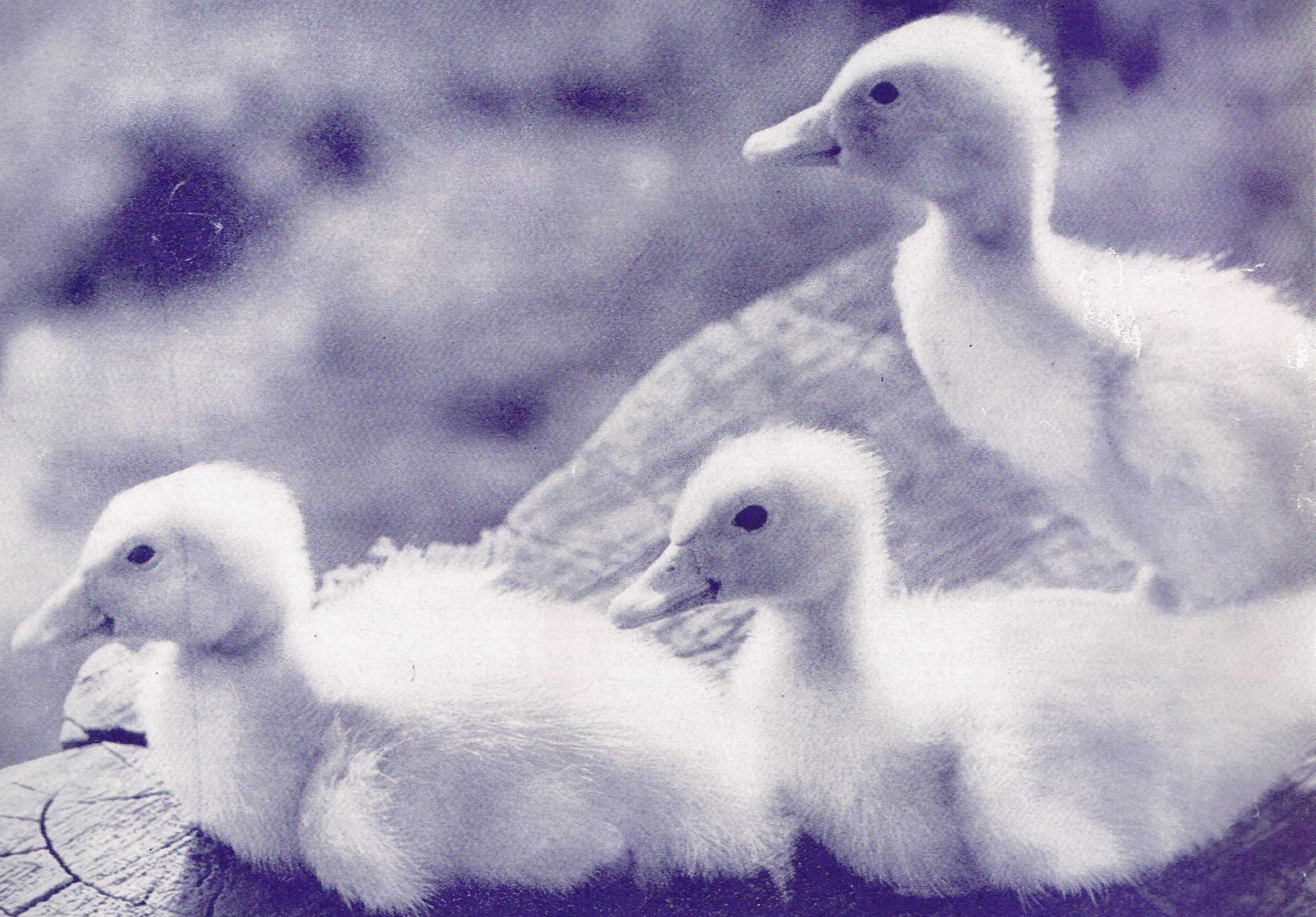
J.N. Hostetter

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Evangelical Visitor



*Spring bursts today,
For Christ is risen
and all the earth's at play!*

The Law of the Lily

"Be not anxious!" This is "the law of the lily."

"Consider the lilies of the field," says Jesus; "they toil not, neither do they spin, yet . . . even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28-29).

In the language of Jesus, the lily becomes a symbol of serenity, of trust, of contentment, and of the beauty of holiness. There is no restlessness, no fretting, no noise, no straining to be something other than a lily. As the lily sweetly accepts its place and function in life, it needs only to open its heart to the sunshine and the dews of heaven, and God clothes it in beauty and fragrance. And why shouldn't He? The lily is fulfilling the function for which it was created.

God has an eye for beauty. "He hath made everything beautiful in its time" (Eccl. 3:11). The gold-studded heavens, on a star-lit night, "declare the glory of God" (Ps. 19:1), also his love of beauty. The earth "showeth his handiwork," and likewise his love of beauty.

Someone has said, "The first duty of a woman is to be beautiful." But is not this the duty of *all* who bear the name of Christ? We are to "adorn the doctrine" (Titus 2:10) and "worship the Lord in the beauty of holiness" (Ps. 96:9). A worried look, a feverish manner, and a tense, irritable spirit will not attract.

Perhaps in the aggressive outreach of our faith we have neglected to emphasize those graciously energizing truths that deal with trust, rest, patience and Christian poise. We have not really learned that "in quietness and confidence shall be your strength" (Is. 30:15). Until we learn this truth, we can not cope with the unrest, the fears, and the discontent of our disordered world. So long as we ourselves manifest a feverish spirit we are but reflecting our spiritual adolescence. Repose, on the other hand, is a mark of spiritual maturity.

Unlike the lily, we often make ourselves miserable by trying to be what we are not intended to be, and we



wear ourselves out trying to do what we were never intended to do. We worry over what has been, what might have been, and what might come to be. When will we learn to "seek first the Kingdom of God" and to trust God for the rest? None of us has lived a more strenuous life, in a more troubled world, than did the Lord Jesus. Yet, how magnificent, how inspiring was the poise of the Son of God! And He it was, who gave to us "the law of the lily."

—Charles W. Koller, in *The Northern*

The Cross and The Tomb

"He died," saith the Cross, "my very name

Was a hated thing and a word of shame;

But since Christ hung on my arms outspread,

With nails in His hands and thorns on His head,

They do but measure—set high, flung wide —

The measureless love of the Crucified."

"He rose," saith the Tomb, "I was dark and drear,

And the sound of my name wove a spell of fear;

But the Lord of Life in my depths hath lain

To break Death's power and rend his chain;

And a light streams forth from my open door,

For the Lord is risen; He dies no more."

—Annie Johnson Flint.

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Editorial

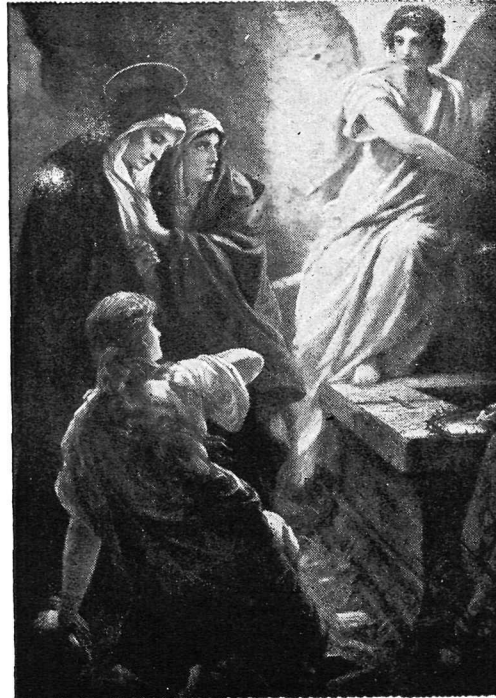
And Again I Say, Rejoice

W. O. Winger

WHEN speaking of her many trials, an old lady once said that she never could have survived them had it not been for that little Bible verse, "Grin and bear it". At once you recognize her mistake, but at the same time you recall that God's word tells us to rejoice in the Lord. In I Chron. 16:10 and in Psalm 105:3. "Let the heart of them rejoice that seek the Lord". Isaiah 64:5. "Thou meetest him that rejoiceth and worketh righteousness." Psalm 68:3, "But let the righteous be glad, let them rejoice before God; yea, let them exceedingly rejoice." Psalm 37:4, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

Friends, we could go on and on, in the Old Testament telling of the many whose strength was, "The joy of the Lord." Abundantly sufficient is their testimony to prove that it is real, and not a passing sham as the cheap things and pleasures of this world. All that has been said, or promised in the Old Testament, thank God, has been fulfilled and is enlarged upon in the New, through our Christ, who came that we might have life and have it more abundantly.

Jesus promised blessings on the persecuted, reviled, and falsely accused for righteousness sake, even telling them to rejoice and be exceeding glad, for great shall be their reward in heaven, and reminding them that thus were the prophets persecuted. We find these followers of Christ in Acts 5:41 were rejoicing that they were counted worthy to suffer shame for his name, and they voiced not one word of complaint about the beating they had received. As sorrowful, poor, and having nothing, we can always rejoice and make all who accept our Christ rich. So, well can Peter tell us that as we enter into God's love, we rejoice with joy unspeakable and full of glory. Finally Paul admonishes us, "Pray without ceasing. In everything give thanks: For this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." He also said, "Rejoice ever more". So, thank God, through grace this is our blessed privilege to "Rejoice in the Lord alway".



Easter Morning

*How glorious was the morning,
When Christ rose from the dead;
The recent gloom had vanished,
With dazzling light instead;
The tomb, with gloom enshrouded,
Transformed to glory bright;
Instead of death and darkness,
Indwelt by Seraphs white.*

*In vain the guard of soldiers
To keep His body there;
As dead they were prostrated—
None could the shock forbear;
When burst that earthly prison,
The stone was rolled away;
When Christ the Lord had risen,
With darkness turned to day.*

*His form had been so altered,
When taken from the cross,
His visage scarcely human,
And loved ones felt their loss;
But in the hour triumphant,
His garments snowy white;
As in transfiguration—
He rose with power and might.*

*When dawned that glorious morn-
ing,
With an unclouded sky,
They found the tomb vacated,
When to it they drew nigh;
The Marys would anoint Him,
With spices fragrant rare;
But shining angels told them
He was no longer there.*

*When shook the earth's founda-
tions,
The sleeping dead were roused;
And to the dying Savior
Were evermore espoused;
The long-sealed turf was broken,
Their quickened spirits rose;
Seen in the holy city
Secure from all their foes.*

*There in that holy city,
How glorious was their view,
And in their very presence,
The risen Savior too;
Prostrated were His loved ones,
But now their hopes revive,
The glorious news is scattered,
That Jesus is alive.*

*And there was "doubting
Thomas"—
We may be doubters, too,
He needs must see and hold Him—
But it only took a view;
Then is our faith sufficient
That we'll confess Him now?
We, too, sometime shall see Him,
And low before Him bow.*

*The long-promised resurrection,
May now be near at hand,
When those who live shall see Him,
And rise at His command;
Then shall the graves be opened,
The sea her dead release,
And through eternal ages
Their joys shall never cease.
—David Mohler.*

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word"—Matthew 28:8.



of a woman and nursed in a mother's arms as all His human brethren were, and from the moment of His birth He joined the procession that moved toward the sepulchre, walking along with His brethren in the long, sad parade of death.

One fact known to a few is that His place in the procession was His by sovereign choice; all the rest of mankind took part by necessity; He alone owed no debt to sin and paid no tribute to nature. Death had no claim upon Him, but still He marched on, telling His disciples from time to time that He would soon go as other men had gone. "Behold," He said, "we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes,

Easter Brings a Change of Direction

A. W. Tozer

THE sepulchre has by grim necessity always had a central place in the history of mankind. With sad resignation it has been accepted by the race of men since man sinned and death first entered the world.

Human beings are forever moving toward the sepulchre. The newborn babe and the man of years alike face toward the grave; one is farther along than the other on his journey toward the sepulchre and will in all likelihood reach its portals first, but the other will arrive soon enough, to be followed in turn by others who began the journey after him.

The boy Bryant, brooding over the universal presence of death, and seeking such comfort as philosophy might afford, wrote his *Thanatopsis*, his precocious "view of death," in which these lines occur:

*Yet not to thine eternal resting-place
Shalt thou retire alone—nor couldst
thou wish
Couch more magnificent. Thou shalt
lie down
With patriarchs of the infant world
—with kings,
The powerful of the earth—the wise,
the good,
Fair forms, and hoary seers of ages
past,
All in one mighty sepulchre.*

*The golden sun,
The planets, all the infinite host of
heaven,
Are shining on the sad abodes of
death
Through the still lapse of ages.*

Art, poetry, music, philosophy have joined to celebrate the fearful Thing that stalks among us, always unseen, always mysterious, always coldly cruel, but fair, nevertheless, and impartial as it removes from the earth the great along with the obscure, the mighty as well as the weak.

Beautiful poetry has been written about death, and the galleries of the world are rich with paintings inspired by the sepulchre. Some of our great composers have caught the awe, the terror, the sickening finality of death and have expressed it in strains so deep and tender, so poignantly beautiful as to be almost beyond the power of the listening ear to endure.

Whatever men may say about death, however they may try to disguise or beautify it, still it remains the most feared of all enemies, the one great question to which no answer can be found, the one tyrant from whose power there is no escape. Man has ever been a fighter. He has by wit and genius managed to defeat a great many foes, but he has not succeeded in conquering death. Each generation of men must go the way of all that have preceded it. The sepulchre pays no heed to beauty or wisdom or fame, but like some hungry beast licks the earth clean each generation to make room for the next. No man can beat death. "It is appointed unto men once to die." The mouth of the Lord has spoken it.

Into this death-ridden world came Jesus, the deathless One, the desire of nations, upon whom all the ancient prophecies converged. He was born

and they shall condemn him to death." This He could have escaped, beyond doubt, for He said plainly that no man took His life from Him, but He laid it down of Himself (John 10:18). He could have escaped, I say, but He would not desert His brethren. They were companions together in the long death march, and He would go with them to the end. Greater love hath no man than this.

The story of that divine death where He, through the eternal Spirit, offered Himself without spot to God, is often told, and many are the words called in to try to picture the glory of it. But not all the words of all the languages of the earth can add anything to the simple Biblical account: "He said, It is finished: and he bowed his head, and gave up the ghost." Great words are needed where no great deeds are done, but the mighty act of Jesus in accomplishing His atoning death was so eloquent as to beggar all language and make great words an impertinence.

Now, if Jesus' dying outran description, what can we say about His rising again? Anything we might attempt to say would be superfluous, a perfume upon the lily, a weak candle set before the sun. The "young man" at the open tomb said all that can be said, all that the human mind can receive, when he told the women, "He is risen; he is not here." Upon these simple words as upon a foundation may be reared vast pyramids of books, but we may read them all and scarcely add anything to the cer-

(Concluded on page fifteen)

IT IS refreshing and inspiring to read again the story of our Lord's resurrection and to note its transforming effect upon His disciples. They were disappointed and disillusioned men in secret; they mourned and wept (Mark 16:10), the future seemed so hopeless. When told by Mary that the grave was empty and the Lord was risen from the dead, they were skeptical and received it as an idle tale. The spirit of skepticism possessed the hearts of those two despondent disciples on their way to Emmaus. When Thomas heard from his fellow disciples that they had seen the Lord, he, too, was skeptical and refused to believe until his own eyes had seen, and his own hands had touched his Master. What a remarkable effect the presence of the risen Christ had upon His disciples. Their skepticism vanished, their tears were dried, their fears took flight, and their hopes were revived. "Then were the disciples glad when they saw the Lord" (John 20:20). With joyous hearts the disciples of Emmaus rose up, the same hour, to tell their amazing story to their fellow disciples in Jerusalem. The disciples could truly say with the Psalmist, "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness (Psalm 30:11).

The fact of Christ's resurrection meant everything to His disciples. It was the foundation on which they built their lives. It coloured their outlook and determined their future. They bore witness to it in *all* their preaching. They refused to be silent when commanded by the Sanhedrin to refrain from mentioning the resurrection of Christ. The fact that Christ was alive, that they had fellowship with Him, made them strong, brave and fearless. The threats of man left them unmoved. They even rejoiced in tribulation, death was robbed of its terror, for since Christ had triumphed over death they were assured they would triumph also. They could say: "O death, where is thy sting? O grave, where is thy victory? . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57).

Such was the effect of our Lord's resurrection upon the life and witness of His disciples that they, through the Holy Spirit, convinced multitudes that their witness was *true*, leading many into a saving knowledge of the truth in Christ. That first Easter meant all that to the early disciples and much more.

What does Easter mean to us today



Our Easter Faith

Arthur Hedley

in this twentieth century? We believe the Gospel record that Christ rose from the dead, because it has been accepted as true by the Church right down through the centuries. But what effect has it upon our life? Has the fact that Christ is risen and is alive today so gripped us that it is influencing all we think, say and do? Is it the *supreme reality of our life*? It is not sufficient to accept it as an historical fact. It is meant to influence our whole being, to shape our conduct, to mould our character.

Faith in the risen Christ should have *moral and spiritual consequences*, and unless it does it is not the faith of the New Testament. The early Christians in their baptism symbolized that the old life was buried with Christ, and they had risen with Christ into newness of life. They were exhorted to prove their death and resurrection with Christ in thought and conduct. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). It is insufficient to merely accept the fact that Christ is risen from the dead. It is not enough to enjoy the sense of His Presence. Life should be influenced and shaped by our belief. Emotion, unless translated into action, does harm, and our last state will be worse than the first. Belief should have the same effect on us as upon the first disciples. It should make us braver, stronger, purer, nobler, more unselfish, more forbear-

ing, more lovable, more interested in the moral and spiritual welfare of others, more enthusiastic for the cause of Christ, and more zealous for His glory.

Let us think of particular ways in which Easter should influence our lives. It should lead to a full *surrender* of our lives to Him who is the Lord of life, the Vanquisher of death. He who was "delivered for our offences and raised again for our justification" (Romans 4:25) has done so much for us that His love claims *our love and loyalty*. The reason so many of us are inefficient is because Christ is not Lord of our lives. We are divided in our loyalties and affections, and wherever there is division there will be weakness, dissatisfaction and failure.

Only when Christ is really Lord over our thought, speech and conduct will there be something so distinctive and arresting in our lives that others will stand still and think, and wonder, and yearn to know the secret of our victorious living. He whose life is divided between Christ and the world will have little influence over others. The greater our devotion to Christ the greater will be our influence for good.

Then the fact of our Lord's resurrection should result in *our conquest over self and sin*. This is gloriously possible as, through God's grace and His abiding in us and we in Him, self is crucified. A new life can be ours (Concluded on page fourteen)

How is Your Church Behavior?

IMAGINE my embarrassment! Recently I discovered that I was a church wiggler. I suppose I had been at it for years without being aware of it. And an old minister who had been my pastor for years helped me make the shocking—and helpful—discovery.

"I have long since ceased to look at my watch while delivering a sermon," he told me. "It isn't necessary. I can tell the time of day by looking at my audience. I have always tried to end my morning message five minutes before noon. For 20 years there has been a man in my audience who yawns at a quarter of the hour. I have never been able to deliver a sermon interestingly enough to stifle that yawn. It's the wide-open variety, which he never tries to hide with his hand or his handkerchief.

"Then I have a few leg-crossers," he continued, "who begin their activity slightly before the yawner. They cross and recross at two-minute intervals. Sometimes it seems to me that they have a plan for acting in unison. Yet they never take their eyes from my face, and I doubt if they are conscious of what they are doing.

"Then there is the hymnbook doodler, and, believe it or not, she is a cultured lady. About the time the yawner finishes, this lady takes a hymnbook from the rack and a pencil from her purse. Though apparently engrossed in the sermon, she begins to write on the flyleaf.

"One day my curiosity got the better of me, and I examined one of the books after the services. That flyleaf had nothing but some meaningless drawings like those people sometimes make during a telephone conversation.

"At 10 minutes of 12, I have a dozen ladies who begin to make their going-away preparations. They start tiny adjustments on their hats or feel for loose strands of hair. One even goes so far as to daub her face with a powder puff and view herself in a small mirror.

"A bass singer in the choir gives me the final notice. At about seven minutes to 12 he begins preparations to sing the last hymn. He stretches his neck two or three times, then runs an index finger around his collar, as if to loosen things up a bit.

Finally, he clears his throat loudly. I know then its time for me to quit."

The old minister hastened to apologize for his members. "They are good people and mean no harm by their church behavior. It is just that they have formed habits of which they are unaware, and these habits look different from the pulpit than from the pew."

It was then that I began to think about my own churchly etiquette. Offhand I did not think I was guilty of those things, or any similar ones. However, I decided that it might be a good idea to check on myself. The result proved disconcerting.

I discovered that not only was I guilty of one of the habits he had



Not There

*Oh, the anguish of Mary!
Her grief and despair
When she came to the tomb,
And the Lord was not there!
As she silently stood
With her balm and her myrrh,
And His winding-sheet only
Was waiting for her.*

*Oh, the blackness of death!
Life's utter despair
Had she come to the tomb,
And the Lord had been there
Lying wrapped in the shroud,
With the balm and the myrrh,
And no Risen Redeemer
Had waited for her.*

mentioned, but of another he had not. First, I found that I belonged to the leg-crossing breed. For the first 15 minutes of the sermon I sat very still, then I crossed my left leg over the right. Taking notice of the action, I uncrossed and concentrated on the sermon. It must have been less than three minutes later that I noticed my right leg crossed over the left.

Then I noticed something else. While listening intently I was pulling at the lower edge of my right ear. I took my hand down quickly and folded it with the other in my lap. A little later I was again yanking at my ear.

I was embarrassed by my actions. Though they were minor things, I realized that they were likely to attract the attention of others and detract from the worship service. I took a few glances around at the audience and discovered other things the minister had not mentioned. I saw snoozers, watchlookers, and chin-scratchers, all perhaps totally unaware of what they were doing.

During the following week I met a friend. "How is your church behavior?" I asked him.

He looked at me in surprise. Then I explained what I meant.

"I have never thought about it," he said, "but I'll check and find out."

Two weeks later I met him again. He was grinning. "I am a watchlooker," he reported. "I had never realized it before."

So I pass the question on to you. How is your church behavior?—Edward A. Autry, in the *Christian Advocate*.

"They who bear the Cross will always have it for a shelter."

Do not quit because you have failed. There was a man who wanted to be a writer. Particularly did he want to write stories for the movies. He wrote one on the life of John Paul Jones and sent it to Miss Julia West, the story editor of Paramount Pictures. She had to reject it.

Later he told her of his bitter disappointment. But he said that the rejection taught him that a failure, no matter how dismal it may make the future seem, doesn't mean the end of a man's life. He said he had learned that the best way to overcome failure is to put it in the past and go on with the determination to succeed.

That man was Franklin D. Roosevelt.—Charles L. Allen in *IN QUEST OF GOD'S POWER* (Revell)

MARTHA Graham had come to visit Uncle David and Aunt Ella. Some months before she had been bereaved of a loved husband. Her children were settled in homes of their own. And Martha had been rebellious because death invaded the home, and persisted in pouring out her grief into the ear of anyone who might stop to listen. Just now she was saying to a casual caller: "I kept my own home but I got so restless I could hardly endure to stay in it two weeks at a time. I tried being a matron in a home but that didn't satisfy. Since then I have been going into homes where there is sickness. And I often go home so tired I declare I'll never leave it again. But just as soon as I am rested up I am wild to go again."

"Do you actually need the money?" questioned Grace. Out in the other room Priscilla was listening; she could not very well help doing otherwise. And she caught the edge in Grace's voice.

"Oh, no," quickly replied Martha. "I have a darling home and an income to meet my few wants. But I just simply can't bear to remain where everything reminds of the days when I was so happy."

"Scenes so familiar should bring comfort to you," offered the younger woman.

"My dear," Martha remonstrated, "if you'd ever been married you might understand a bit what my loss really means."

"At any rate," said Grace in an unusually sharp tone, "I don't believe I would boast about my grief!"

"What do you mean?" demanded Martha.

There was no answer given, for Grace had caught up her packages and gone abruptly. Only Priscilla sensed the tears back of the tone she had used.

Uncle David and Aunt Ella were out paying calls. And not knowing that Priscilla had come in, Martha sprang up, put on her outer wraps and started for a walk. The sharp tone had cut and cut deeply.

Everywhere was the unfolding of the Easter season. As Martha passed the floral shops she noted the tall, regal lilies proclaiming the resurrection. But in her heart she was not in tune with the message.

"Boasting, am I?" she said over and over again. Angry tears stood in her eyes. Suppose others felt as did Grace. Did they think her insincere? She walked block after block until she found herself opposite the gate to Farewell Retreat.

Upon a sudden impulse she passed through the gates and sought out the older section of the burying ground. Walking aimlessly from stone to

stone she looked across a short distance to a stone with a singular inscription on one side. She stared a moment, then wended her way to the simple monument.

The singular inscription read thus: "Joyfully Singing." "How odd!" exclaimed Martha half aloud. Then she read the simple biography of a mother who had died in 1849. The young woman was hardly forty years of age. She could tell that this woman had left children.

She passed to another side of the monument and read the history of the husband: "A preacher for sixty years. He found this a wilderness and left it a fertile land of homes." There was more to indicate that this man had been an outstanding minister of the Gospel.

Then she went back to reread about



Joyfully Singing

Leo Lillian Wise

the young mother. She said in a low tone: "A young mother leaving small children. And joyfully singing! Why, you would think a mother would be heartbroken about leaving her children. And the father to be left to carry on alone, bereft of a companion. And to try to substitute for a mother. And a man with a family of children seems so helpless. But joyfully singing! She wasn't afraid to meet her Lord and Master. And her husband could stay right here and go on preaching for nearly forty years! Joyfully singing!"

Martha Graham was always honest with herself when brought face to face with a truth. And now she was facing this truth. Of course, she had been lonely and grief-stricken; no one could deny her that. And yet she had memories, oh, so many of them, happy blessed memories of times she and John had gone through hand in hand. There had been hours fraught with anxiety when the children were young, times when it seemed as if one or the other of their darlings would be taken from them. And there had been many a poignant release from anxiety. The children had married, and now with their own little ones were going through experiences similar to the ones she and John had known.

From some chapel not far distant came the sound of voices practicing

Easter songs. She heard the words: "For this is victory morn." She softly repeated: "O death, where is thy sting?" She decided that though the loneliness would be no less, yet it should be bravely borne, since they who have named the name of Christ are not left desolate.

That evening she said to Priscilla: "I owe your friend an apology." She gave explanation.

Priscilla did not reveal having overheard; she simply said: "Grace was to have been married to a young doctor; he gave his life in service among the wounded overseas during our late World War."

"Ah, her dreams of a home and possible children all sacrificed," cried out Martha remorsefully; "never again shall I say that others do not understand! For how do I know their secret sorrows? I had better be 'Joyfully singing' and scattering a bit of sunshine here and there as I go. My restlessness must be kept underneath."

And Priscilla nodded soberly: "That sounds like Martha of old."—*Gospel Messenger*.

Some people rob God when they give only a tenth, and others have no business to give even as much as that.—*G. Campbell Morgan* in THIS WAS HIS FAITH (Revell)

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- Mt. Carmel Orphanage**, Coleta, Illinois. Supt. Eld. Albert Cober; Matron, Elizabeth Schradley.
- Niagara Christian College**, Fort Erie, North, Ont., Bishop Edward Gilmore, President.
- The Christian Light Press**
 The merchandising department of Brethren in Christ Publication Board, Inc.
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- Acting General Superintendent**: "Rockview," P. O. Box 711, Bulawayo, Southern Rhodesia, Africa: Rev. and Mrs. Roy H. Mann.
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 Rev. and Sr. Bert Winger, R. 2 Mechanicsburg, Pa.
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HOME MISSIONS

Rural Missions

- Allisonia, Virginia (Farris Mines)**: Telephone —Pulaski 2-8628. John and Ruth Schock
- Bethel Mission, Sylvatus, Va.**, Gerald and Lucille Wingert
- Bloomfield, New Mexico**, (Brethren in Christ Navajo Mission) c/o Blanco Trading Post. Wilmer Heisey, Supt., Velma Heisey, Carl Eberly, Clara Eberly, Ida Rosenberger, Avery Kanode, Beulah Kanode
- Holidaysburg, Pa.** (Canoe Creek Mission) John Bicksler, Elva Bicksler. Telephone: Holidaysburg 50203
- Kentucky**: Elam Dohner, Superintendent
Fairview Station: Ella, Ky.: Elam Dohner, Helen Dohner, Helen Dodson
Garlin, Ky.: Daniel Hoover, Marian Hoover
Knifley, Ky.: Ruby Clapper, Elizabeth Hess
- Meath Park Station**, (North Star Mission): Arthur Heise, Verna Heise, Florence Faus
- Saxton, Pa.**, Andrew Slagenweit, Pastor
 Miriam Heise, Velma Brillinger. Telephone—Saxton 461
- Tillsonburg, Ontario, Canada** (Houghton Mission) Telephone: Glenmeyer 22-14
 Alonza Vannatter, Superintendent, Ruth Keller, Esther Kanode
Frogmore: Alonza Vannatter, Pastor
Houghton Center: Basil Long, Pastor, Lang-ton, Ontario

City Missions

- Buffalo Mission**: 25 Hawley St., Buffalo 13, N. Y., Telephone—Grant 7706; David Wenger, Emma Wenger, Edith Davidson
- Chicago Mission**: 6039 Halsted Street, Chicago 21, Illinois: Telephone—Wentworth 6-7122; Carl Carlson, Avas Carlson, Alice Albright, Sara Brubaker, Grace Sider

Detroit (God's Love Mission) 1524 Third Avenue, Detroit 26, Michigan: Residence: 3986 Humboldt, Detroit 8, Michigan; Telephone—Tyler 5-1470; Harry Hock, pastor, Catharine Hock, Eve Mae Melhorn, Erma Hoke

Harrisburg (Messiah Lighthouse Mission) 1175 Bailey Street, Harrisburg, Penna.; Telephone—Harrisburg 26488; Joel Carlson, pastor, Fathie Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

Massillon (Christian Fellowship Mission) 118 South Avenue S. E., Massillon, Ohio; Telephone—2-3804; Eli Hostetter, Sr., pastor, Lydia Hostetter, Eli Hostetter, Jr., Leona Hostetter, S. Iola Dixon

Philadelphia Mission: 3423 North Second Street, Philadelphia 40, Pa.; Telephone—NE 4-6431; William Rosenberry, pastor, Anna Rosenberry, Anita Brechbill

San Francisco (Life Line Gospel Mission) 224 Sixth St., San Francisco 3, Cal. Residence: 311 Scott St., San Francisco 17, Cal. Telephone UNDERhill-1-4820; Harry Buckwalter, Katie Buckwalter, Janna Goins, Edith Yoder, Evelyn Frysinger

Stowe Mission: 527 Glasgow Street, Stowe, Pa. Telephone—Pottstown 1211J; Cletus Naylor, Catherine Naylor

Toronto Mission: 150 Gamble Avenue, Toronto 6, Ontario. Residence: 39 Hopedale Avenue, Toronto 6. Telephone—Riverdale 2152. Ronald Lofthouse, pastor, Myrtle Steckley, Ruth Steckley

Welland Mission: 36 Elizabeth Street, Welland, Ontario, Canada; Telephone—3192; Joseph VanderVeer, Jane VanderVeer, Anna Henry

Mission Pastorates

A complete listing of the Mission Pastorates appears quarterly in the *Evangelical Visitor* with the *Missionary Supplement*.

RADIO BROADCASTS

- | | |
|---|-----------|
| CHVC, Niagara Falls, Ontario
"Call to Worship Hour"
Each Sunday 9:00-9:30 A.M. | 1600 Kcs. |
| CKPC, Brantford, Ontario
"Brethren in Christ Hour"
Each Sunday 2:00-2:30 P.M. | 1380 Kcs. |
| WMPC, Lapeer, Michigan
First Thursday of every month
12:00-1:00 P.M.
Every Tuesday—transcription
3:00-3:30 P.M. | 1230 Kcs. |
| KOCS, Ontario, California
"Morning Melodies"
Each Sunday 10:00-10:15 A.M. | 1510 Kcs. |
| WCHA, Chambersburg, Pa.
"The Gospel Tide Hour"
Each Sunday 8:30-9:00 | 800 Kcs. |
| WGAL, Lancaster, Pa.
"The Gospel Tide Hour"
Each Sunday 8:00-8:30 | 1490 Kcs. |
| WCBA, Corning, N. Y.
"The Gospel Tide Hour"
Each Sunday 8:00-8:30 | 1350 Kcs. |
| WCHA, Chambersburg, Pa.
"Gospel Words and Music"
Each Saturday 12:35-1:00 P.M. | 800 Kcs. |
| WNAR, Norristown, Pa.
"Gospel Words and Music"
Each Sunday 2:30-3:00 P.M. | 1110 Kcs. |
| WLBR, Lebanon, Pa.
"Gospel Words and Music"
Each Saturday 12:35-1:00 P.M. | 1270 Kcs. |
| WKJG, Fort Wayne, Indiana
"Gospel Words and Music"
Each Sunday 8:00-8:30 A.M. | 1380 Kcs. |
| WHKK, Akron, Ohio
"Christian Fellowship Hour"
Each Sunday 1-1:30 P. M. | 1570 Kcs. |
| WBUX, Quakertown, Pa.
"Sunday Bible Hour"
Each Sunday 12:30-1:00 P.M. | 1380 Kcs. |
| WLXW, Carlisle, Pa.
"The Verse of the Day"
Each Sunday 8:05-8:20 A.M. | 1270 Kcs. |
| WLBR, Lebanon, Pa.
"The Living Hope Program"
Each Saturday 2:00-2:30 P.M. | 1430 Kcs. |
| WVAM, Altoona, Pa.
"Youth Crusaders Hour"
Each Sunday 8:30-9:00 A.M. | 1260 Kcs. |
| KFGQ, Boone, Iowa
"Gospel Hour Broadcast"
Sunday 9:00-9:30 A.M.
Thursday 4:15-4:45 P.M. | 1080 Kcs. |
| WXRA, Kenmore, New York
"Music and Meditation"
7:45-8:00 A.M. Each Sunday | 910 Kcs. |
| WAVL, Apollo, Pennsylvania
"Gospel Words and Music"
Sunday, 5:30-6:00 P.M. | 1280 Kcs. |
| WYVE, Wytheville, Virginia
"Gospel Words and Music"
Sunday, 4:30-5:00 P.M. | 1230 Kcs. |
| WPBZ, Lock Haven, Pa.
"Good Tidings Hour"
Each Sunday 12:30-1:00 P. M. | |

Births

STONE—Mr. and Mrs. Robert Stone of Mt. Joy, Pa., welcomed the birth of a son, Garry Lee, on November 28, 1952.

ZOOK—Dennis Ray was welcomed into the home of Mr. and Mrs. Jason R. Zook (Nellie Switzer), Abilene, Kansas, on February 5, 1953.

Weddings

LESHER-ALLEMAN — Miss Mary Grace Alleman, daughter of Brother and Sister Norman H. Alleman, Williamson, Penna., became the bride of Marvin Myers Leshner, son of Mr. and Mrs. Earl Leshner, Greencastle, Penna., on Saturday, February 28, at the home of the bride. Bishop J. Lester Myers officiated.

TURMAN-WEBB—On February 28 at 12:00 noon, Myrtle Annabelle Webb, daughter of Mr. and Mrs. Bruce Webb of Allisonia, Va., was united in holy matrimony to Toby Lee Turman, son of Mr. W. W. Turman and the late Mrs. Turman also of Allisonia. The ceremony was performed in the Farris Mines Brethren in Christ parsonage, by Rev. John Schock, assisted by Rev. Rupert Turman, brother of the bridegroom. We pray God's blessing on this new home.

Obituaries

DODDS — Rhoda Estelle Hershey Dodds, daughter of the late Anna and Reuben Hershey, was born June 30, 1888, in Dickinson County, Kansas, where she spent her early years, accepted Christ as her personal Savior and united with the Brethren in Christ Church.

She departed this life March 5, 1953, at the age of 64 years, 8 months, and 5 days, following a brief illness.

In the year 1922 Rhoda came with her family to California, where she made her home and transferred her membership to the Baptist Church. In 1942 she was united in marriage to Mr. John Dodds of Los Angeles.

Beside her beloved husband, Rhoda leaves to treasure her memory, three brothers and two sisters—Mrs. Lois Guengerich of Upland, Calif., and Mrs. Elizabeth Frey of Houston, Texas; nine nieces, seven nephews, and many other relatives and friends.

SIDER—Carlton Sider, son of the late Benjamin and Rachel Sider, was born April 12, 1884, and passed away March 2, 1953, aged 68 years, 10 months, and 18 days. He was united in marriage to Mary Sider, August 29, 1906. To this union were born nine children: Alvin, Jesse, Girven, Emma, Edwin, Lillian, Irene, all of Stevensville, Mrs. James Milne of Buffalo, New York, and Clarence who died in infancy.

He was converted and united with the Brethren in Christ Church when a young man and remained faithful till the end. He leaves to mourn his departure, a sorrowing wife, four sons and four daughters and twelve grandchildren and one great-grandchild beside many other relatives and friends. Funeral services were held at the home then in the Brethren in Christ Church near Stevensville, by Bishop William Charlton and Elder Edward Nigh. Interment in the adjoining cemetery.

STECKLEY — Mrs. Sarah Heise Steckley, born September 6, 1860, departed this life March 5, 1953, to be with her blessed Lord, and to clasp hands with her beloved husband, the late Bishop Peter Steckley, who predeceased her, on September 30, 1924. Mrs. Steckley peacefully passed away on Thursday morning at the home of her youngest daughter, Rhoda, (Mrs. Harvey Sheffer), of Stayner, Ontario.

She was converted in May, 1876, and united with the Brethren in Christ Church to which she remained a faithful and loyal member until her death. On November 1, 1881, she was united in marriage with the late Bishop Peter Steckley.

There remain to mourn her loss; one brother, Levi Heise, of Victoria Square; one sister, Leah, (widow of the late Joseph Steckley), of Gormley; six sons: Lewis, of Abilene, Kansas; Asa, of Toronto; Henry, Landon, Jesse and Peter, all of Gormley; six daughters: Ella, (Mrs. Jesse Lehman) and Mary (Mrs. Abram Lehman), both of Carlisle, Pa.; Maggie, (Mrs. E. J. Swalm), of Duntroon; Mrs. Ruth Cober, of Gormley; Cora, (Mrs. Walter Cloke), of Wainfleet; and Rhoda, (Mrs. Harvey Sheffer),

of Stayner. Forty-three grandchildren and thirty-nine great-grandchildren.

Two daughters predeceased their mother: Alice (Mrs. Jesse Sider), of Wainfleet, and Sarah, died when a child.

The Steckley family were long residents of Whitchurch Township, where the late Bishop Steckley was born, near Bethesda, and where all the family were born. These parents were devout and pious Christian examples to their children and faithfully attended the various services of their church. They drove thousands of miles, in all kinds of weather, in open horse-drawn vehicles, and many are the memories of those occasions by every member of the family. The family altar also was a daily function of the home. Visitors or strangers in the home over night were always welcome and invited to share that period of worship with the family.

In July, 1942, Mrs. Steckley suffered a stroke from which she never fully recovered. For nearly eleven years she was deprived of the blessing and privilege of getting about alone, but was a wheel-chair patient. For a while it seemed difficult for her to make the necessary adjustment to this circumstance. However, in recent years she was fully resigned to her lot and never murmured nor complained of her condition. She has suffered very little pain or discomfort through those years, but gradually became weaker and weaker until she became bedfast.

On Thursday morning, March 5, she sweetly slipped away without pain, distress or struggle, aged 92 years and 6 months.

She had been a loyal and devoted wife, a good and noble mother, and a well-known and a respected woman in this community. She will be greatly missed.

Funeral services were held at the Chatterson funeral home on Friday, March 6, in charge of Elders E. A. Ditson and C. L. Baker. Text, James 4:14. The body was then taken to Markham where the final service was held on Sunday, March 8. Bishop Alvin Winger had charge. The message was given by Bishop Edward Gilmore from II Timothy 4:7, assisted by Elders Roy Nigh and Samuel Lady. She was laid to rest beside her husband in the Heise Hill cemetery.

Love Feasts

Pennsylvania

Cedar Grove at 10:30 a.m. April 25-26
Free Grace at 10:30 a.m. May 23-24
Granville at Ferguson Valley Church May 9-10

Ontario

Bertie April 4-5
Rosebank and Wainfleet April 11-12
Nottawa and Frogmore April 18-19
Markham and Springvale May 2-3
Howick and Boyle May 9-10
Cheapside May 16-17

New York

Clarence Center May 16-17
Buffalo May 31

Michigan

Rust April 11, 12
Carland April 18, 19
Detroit April 25, 26
Gladwin May 2, 3
Merrill May 16, 17
Leonard May 23, 24
Mooretown May 30, 31

Evangelistic Schedule

Farris Mines Mission May 3, 1953
Elder Marshall Winger, Evangelist
Woodbury, Pa. April 13-26
Elder William Rosenberry, Evangelist

It is fruitless toil to furnish our heads with light, if it refine not our hearts.—*Secker*.

All sunshine makes the desert.
—*Arab Proverb*.

Satisfied?

Are you satisfied with your present location and church activities or do you feel you would like to be more actively engaged in the work of the Lord?

A lumber dealer at Hillman, Mich., is desirous of a Christian Young man as a clerk in the lumber yard. The Brethren in Christ church near Hillman is desirous of a young couple with singing ability to help in the Sunday School and church work.

This field is large and the laborers are too few.

If this interests you write soon for more information.

Paul Hill,
R. 1 Hillman, Mich.

"Thank You"

Dear Readers of the *Visitor*:

We send greetings to the home church in the name of Jesus our Saviour. On behalf of the missionaries on the African field we write to express our heart-felt appreciation for the recent Christmas offerings in which all of us shared. These offerings were given anonymously being designated as "In His Name" and "In Jesus' Name" so we are unable to thank the donors personally. We take this opportunity through the columns of the *Visitor* to say "Thank you". May God bless those who were responsible for this remembrance.

Your co-workers in Africa,
R. H. Mann, Acting General Superintendent
Lewis B. Sider, Field Treasurer.

Grantham Youth Conference

Boys and girls, you are again invited to attend the Youth Conference to be held August 20-22, 1953 on the Campus of Messiah College, Grantham, Pa. If you are 12, 13, 14, 15, or 16 years old you are very welcome. Start now to make your plans so that you'll be with us.

The Committee

Grantham Married People's Conference

The Annual Married People's Conference will be held Sunday afternoon and evening August 23, 1953 on the campus of Messiah College, Grantham, Pa.

The Committee

With the Church

In the Homeland

MONTGOMERY CHURCH PLANS DEDICATION SERVICES

Montgomery Congregation, Pa.

With the beginning of a New Year we looked forward to our annual revival meeting which began on January 11, 1953, with Bishop Henry Schneider of Merrill, Michigan, as our evangelist. Brother Schneider came with a burden on his heart for the church. He brought forth the Gospel in its simplicity and truth as he was inspired by the Holy Ghost. Brother Schneider held up Christ as the greatest need of the church.

We had three weeks of services which were well attended. Although we did not see the results we would like to have seen, there were souls that came to the altar. The meeting came to a glorious climax the last nights as we saw souls coming back to God for whom we had been praying for a long time. May God bless Brother Schneider as he labors for Him.

DEDICATION SERVICE

On Saturday and Sunday, May 2 and 3 there will be special services at the Montgomery Brethren in Christ Church near Upton, Pa. The speakers will be Rev. Charles Eshelman and Bishop C. N. Hostetter, Jr. Saturday evening will be a program. Sunday afternoon will be the dedication service and Sunday evening will be a Hymn Sing.

Abilene, Kansas

Greetings from the Abilene congregation. The work of the Sunday School is encouraging with new interest and increased enrollment.

We now own a parsonage. Our new pastor in the person of Brother Paul Snyder with his wife and twins, Barbara and Robert, are now laboring with us.

We are happy to have our former pastor, Brother G. E. Whisler and Mrs. Whisler still making their home in Abilene and worshipping with us.

Brother O. U. Herr was with us in our winter revival. His messages were appreciated and as each one was open to the truth, their soul was fed. Much enjoyed too were the children's talks which he gave at different times.

We are happy, too, for the individuals who don't wait for revival time to be saved as was the case here in Abilene. Our pastor was calling in a home and in course of the visit, the pastor began speaking to the mother if she were saved and before he left she had accepted Christ as her Saviour. This lady with her two young children has been coming to Sunday School for some time. We do thank God for her. Pray that she may stand true to God and be a witness for Him.

In a Sunday morning service some time ago we witnessed a very impressive service when four young children were dedicated to the Lord.

We are looking forward to the Sunday School Convention which will convene in the Abilene Church.

—D. B.

Pleasant Hill, Ohio

We were happy to have Mrs. Carl Ulery with us on Wednesday evening, January 14. It was the time of our monthly Missionary Prayer Meeting. We were challenged anew by her talk, to do all we can and pray more for our missionaries, and the work in Africa and India. Prayer changes things and people.

On Wednesday evening, January 28, it was our privilege to listen to Brother William Hoke, from India. We were sorry Sister Hoke could not be with us, as had been previously planned. He told how God had opened the way for them to go to India and how He answered prayers for them while there. We were glad for the way the Lord was with them while in India, helping them to tell others about Jesus.

We pray that they might feel refreshed by their stay in the homeland and that we might be a blessing to them.

On Monday evening, February 16, we were glad to have Bishop Luke Keefer, of near Millersburg, Pa., with us for our revival services. They continued until Sunday evening, March 1.

Brother Keefer gave us messages each evening unctonized by the Holy Ghost. He declared the truth fearlessly as God put it on his heart. The weather was quite favorable and the attendance was very good each evening. We were glad for those of sister churches who attended quite frequently, as well as those of our own brethren and sisters here in Southern Ohio. The Holy Ghost spoke to many souls who wouldn't listen to Him but we thank the Lord for those who sought the Lord for definite help. Our hearts were made sad because of those who rejected Him. God's children were greatly encouraged to keep obeying God and keep pressing on the upward way until He says "Come up higher."

—E. T.

Messiah Home Congregation, Harrisburg, Pa.

We greet you in Jesus precious name who died for us and gave us an inheritance among the saints.

We are well into the year of 1953 and we give praise to the Lord for His continued mercies to us.

As Messiah Home is the headquarters of the Church, we were again favored to have the different Boards and Committees meet in the first part of January. This is always a time of renewed acquaintance and fellowship.

Jan. 4, we were happy to have Bishop Alvin Winger of Gormley, Ont. bring the morning and evening messages, reminding us how we should be the "Salt of the earth," and of our Spiritual Blessings in Christ Jesus.

Also in the service was installation of S. S. personnel and dedication of baby Paul Hensel, son of Bro. and Sr. Glenn Hensel. These services were in charge of our pastor Bro. Irvin O. Musser.

The Gospel Team from Grantham has given us a few evening services, Bros. Rupert Turman and Glenn Ressler bringing the messages. We appreciate the inspiration they bring to our group with songs

and ministry of God's Word. The Lord bless them as they give their lives in service to Him.

Jan. 12 Bro. Swalm spoke of his trip to Switzerland and the Holy Land, also showed pictures of places of interest he visited.

As he brought to us the suffering and needs of war stricken areas we were made to thank God for all we have from His hand here in America.

On Jan. 18, Srs. Mary Stoner and Mary Jane Shoalts gave their farewell before leaving for India where the Lord has called them to serve Him. Our prayers go with them.

Jan. 25, Bros. Paul Goodling and Walter Winger brought us the morning and evening messages.

Feb. 1. Bro. Chas. Eshelman was with us in the interest of Messiah College, reminding us we as a church have an obligation to our College by supporting them with financial aid and especially prayer.

February 14. Miss Audrie Harr and Mr. Ralph Daugherty took the marriage vows at 4:00 o'clock in the chapel, Brother Musser officiating.

We deeply appreciate our home ministry. Brothers Irvin Musser, Glenn Hensel and Roy Zook as they minister to us from time to time; also for our Bishop Books who preaches for us occasionally.

May the Lord richly bless these brethren as they continue to serve Him in this capacity.

Pray for us that we may go forward in the cause of Christ and the church.

—M. B.

Elizabethtown, Pa.

We enjoyed the missionary information and inspiration of the Paulus Family on Sunday, Feb. 1. Bro. Paulus spoke on "Bringing the Gospel to India's Sons" and "The Progress of Faith." Sr. Paulus spoke of "Children in India" and "A Glimpse of Women in India." Offerings amounting to \$1178.00 were given in these two services.

Enriching revival meetings with Rev. LeRoy Walters as God's servant in our midst, from Feb. 8 to Feb. 22, drew us closer together in Christian love and fellowship and made us more aware of God's purposes for His Church in this hour. We did not doubt that he was "God's messenger with His message" to us.

The second Sunday morning God's Spirit was so precious present in the service. Heaven's unforgettable loveliness settled like the fragrant warmth and inspiration of a spring shower. It must have been similar to that day in the Book of Acts when "great grace was upon them all." We were melted to tears and together, as the evangelist pointed out to us the simplicity and sincerity of the pure devotion of the woman who bathed the feet of Jesus with tears and wiped them with her hair.

The secretary who reports the meeting could not count a large number of souls kneeling at the public altar. But the Recording Angel has a long list of names of those who moved God-ward during these services. There was private business with the Holy Spirit presiding. Troubles between individuals were resolved rightly under His direction. Some confessed and humbled themselves in prayer meetings; others prayed at home. This pleased God, for He delighted to grace our meeting with His presence.

On the last Sunday morning, nine children from homes where parents are not attending Church, bowed in a class room and sought the Lord, after a talk to the children by Bro. Walters. This is cause for

(Continued on page eleven)

On The Foreign Field

Veldt (Felt) Experiences

II*

First I want to give a word of appreciation to those of the home church who prayed for me during my recent illness. God has heard your prayers and I am feeling much better although I must still go rather easy. The doctor has been surprised with my speedy recovery.

A few words to those of you who had not heard, might be appreciated. During October and November is the time for giving examinations in the kraal schools and I was pushing the work in a usual manner for that time of the year. While out on the examination work I came to a school with a poor roof and while there a rain came and I was soaked. A few days later, during a very damp night, a herd of goats tried to sleep in my hut. I did not agree with them and chased them away five times that night. The next day my back and neck began to pain me and after about two weeks I went to bed with a temperature. Three days later I went to the Bulawayo hospital. After another three days the doctor said I had phlebitis of the right leg which was the result of thrombosis. This was all thought to be the result of something which preceded, but nothing could be found of the first trouble. I was in the hospital three weeks and spent a few days of severe pain. I have had to take things quite slowly at first and I tired very quickly.

Now to get back on the Veldt again. School's opened the 20th of January. I scheduled my two-week trip to the south beginning the 1st of February. This was soon after my illness, but I felt I wanted to try going out to these schools. We had been having very much rain this season, but I thought they might be over the worst by now.

I left home Sunday afternoon of February 1st arriving at my first school, Lushonkwe, about 5:30 p.m. I set up camp in the school house because the hut was too poor (the school not much better). About 8:00 it started to rain, I moved my bed once and covered the other things. It kept raining and the roof began leaking more and I finally pulled the canvas over me and got a little sleep.

Monday morning I did not see much of the school because the teachers were preparing the blackboard which had been destroyed by the rains. By 1:00 we moved on to Tshoboyi. This school is 7 miles off what we call the main road. All was going well until I was about a mile from the school. Suddenly both back wheels of the pick-up went down to the axle. The ground was like a pie crust, dry on top but mud underneath. I sent the boy to try to find oxen. I sized up the situation and decided I had better get some branches under the front wheels before they go through. Then I began to jack the rear end and in an hour I had enough stones under the wheels to give a try. By now about two dozen people had gathered, and all hands were put to the

car to push. We went about 30 feet and the rear wheels went down again. We worked and jacked another hour and moved forward another 20 feet before it went down again. After another hour we were able to get moved onto firmer ground. I turned around and reloaded the pick-up. In the meanwhile I had asked for a place to sleep in preacher Nunuwe Dube's village. But before I got away from the place where I was stuck, a man presented himself for medical treatment. He had a very bad cut on his leg which was infected. I proceeded to clean the cut, put some powder on it and bandaged it.

I then proceeded to Dube's village to find his wife had swept a hut, freshly smeared (sinda) the floor, put a clean table cloth on the table and a rug on the floor. There was a steel bed in the hut also. I soon made up my bed and hung up the mosquito net. It was now after 6:00 p.m. and I was very tired. I managed to prepare some supper. Dube and his wife were quite busy bringing wood and water and building a fire. Mrs. Dube came with a jug of boiled milk and six roasting ears. Dube brought a live chicken, but I did not have a place to keep it so they kept it until the next morning for me.

I went to bed at 8:30. Bed never felt so good as it did that night. I slept soundly until 3:00. I got up at 5:30 and was very sore and stiff. After eating breakfast, Dube gave me a bicycle to go to the school one and one-half miles away. I had not cycled since being ill, but since it was down grade most of the way I decided to try using it. I did not cycle back but walked. I arrived at the school by 7:00 a.m. for the opening of school. At noon we had our service and then I returned to the village and prepared to move to the next school.

My next school would take me across the Mwewe river. Rains had been heavy and I was told the river was in flood. However, I decided to have a look at the river. So after getting on the main road, I turned toward my next school and the river. The road became much worse so that I thought it best to turn back. I retraced my way to Tuli store and then another five miles to Makwe school. I arrived there about 6:00 p.m. After preparing and eating my supper I got to bed about 7:45. Around 10:00 it began to rain and rained steadily until 6 o'clock the next morning. I could hear the roar of the river which was a mile away. Many children did not get to school. School finished at noon and the service followed. By 1:30 I was prepared to leave the school. I did not have much trouble getting to the store. I found the store closed but they said Mr. Meyer, the operator, was down at the river. I was very much surprised to hear him say the river had been six feet above the bridge, the highest he has seen the Tuli river in 30 years. The bridge is perhaps twenty feet above the river bed. When I arrived at the bridge, the water was still flowing over it a little. We returned to the store and in about an hour they had cleared the

limbs and debris from the bridge so I went across, returning home.

At the store I heard people saying the Mwewe was in flood and that the causeway had been broken up by the high water. So I do not know how soon it can be repaired and ready for crossing.

Wednesday afternoon I returned to Sitezi school and inspected it on Thursday. Thursday afternoon I returned to the mission. I had planned to be away another week so my wife was a little surprised to see me back so soon. But, again, she said she did not expect me to get far with so much rain falling. These five days on the Veldt seemed like ten days. Today the pick-up sits. I am thinking of trying ox cart to get to some of my eastern schools. Perhaps I will have more to write from the Veldt if I should try oxen.

Chester F. Wingert
Mtshabezi Outstations

In the Homeland

(Continued from page ten)

thanksgiving to God for it has been our prayer that He would make our Sunday School evangelistic and do just this. We are believing Him for more sheaves to be gathered from the faithful efforts of our consecrated teachers.

On Sunday evening March 1, was the last of five services arranged by the Foreign Mission Board for Lancaster County, with Bishop Carl Ulery and wife as speakers.

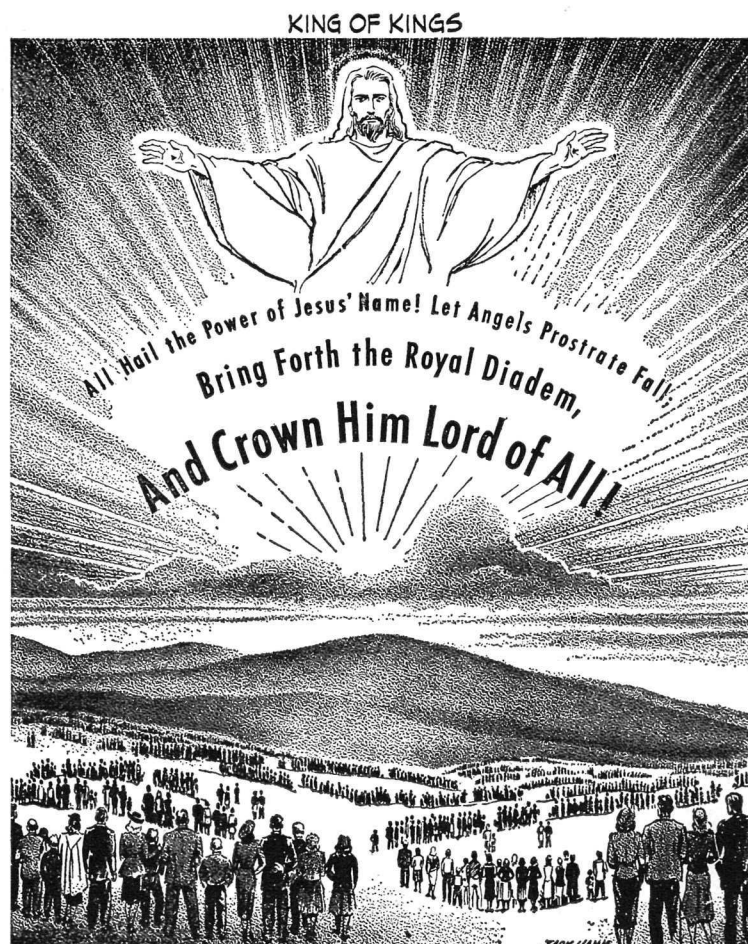
To a house filled with eager listeners they shared by word and picture some of the many experiences granted to them by God on their trip around the world in the interest of missions. Our hearts were stirred; the angle of our vision was enlarged to include the field that is the world. Our burden of responsibility was increased; our appreciation for the privileges we enjoy because of the grace of the Lord Jesus Christ, was deepened. None could go away just as he came for each who heard could not help but catch some of the contagion of the passion of Brother and Sister Ulery for the Gospel of Christ as the only solution to the problems of both soul and body of suffering mankind in the darkest corners of the earth. An offering of \$350 was given for missions.

On Sunday afternoon March 8 the family of which Rev. and Mrs. Walter Reighard are a part, laid to rest their mother, Mrs. Catharine Hassler. God had spared her to them for eighty years.

When we spend as much on missionaries as we spend on brave Marines; when you and I give as much for brotherhood as for battleships; when we spend as much on Bibles as on bombs; when we are as alive to spread the Gospel of Christ as the Communist is to spread his cause; when we put first things first, then God will relieve us of this burden, and we will be on our way.—*Louis H. Evans* IN THE KINGDOM IS YOURS (Revell)

You are never well-dressed unless you wear a smile.

* See *Evangelical Visitor* for October 27, 1952.



A Christian Cartoonist

WACO, Texas,—Jack Hamm, a quiet, 37-year-old Baylor University art teacher who “draws for God”, has received one of the nation’s highest honors. His cartoon, *Relay That Must Not Fail*, was selected by Freedoms Foundation as the outstanding drawing for the cause of freedom in 1952. Vice-President Richard M. Nixon handed him the Freedoms Foundation honor medal and a check for \$1,000 in Washington Birthday ceremonies at Valley Forge, Pa., Sunday afternoon Feb. 22.

Hamm regularly draws a weekly religious cartoon for 733 newspapers and magazines in 45 American states and 17 foreign countries. His winning cartoon pictured a runner, “Every one of us,” handing to the extended hand of “future generations” a blazing torch labeled “Freedom of inalienable rights.”

Most of his cartoons have a scriptural basis, and he thinks of them as sermons done in black and white. With them he “preaches” to a congregation estimated at 29,000,000 every week.

And therein lies the real story of Jack Hamm.

He does not make a penny out of these cartoons which probably are the most widely circulated of any single newspaper feature. Rather, he personally goes in debt some \$225 every week to pay for production and mailing costs.

He gives the cartoons away because he is convinced that God wants it that way.

“I am trying to reach people for Christ,” he said. “I don’t want to put anything in the way that would keep a single paper from printing the cartoon’s religious message.”

Hamm began Religious Drawings, as he calls his unique syndicate, three years ago, as a means of combining his own artistic talent and what he believed was the Lord’s call for him to preach.

It was the climactic solution to a vocational conflict which dates back to his boyhood in Kansas.

In the art world, he very profitably helped with such comic strips as “Boots and Her Buddies”, “Alley Oop,” and “Horace and Babe.” But when a big syndicate asked him to start a detective strip of his own—the dream of any aspiring artist—he felt it would mean definitely turning his back on God. He said, “No,” resigned his other jobs, and caught the

train to Waco to enter Baylor University to study for the ministry.

Baylor, a Baptist school, kept him on the faculty after his graduation.

His wife Doris, and their daughter, five-year-old Dawna, help with the clerical work and go along with the artist on his hand-to-mouth financial arrangement.

Bills mount pretty high at times, like the \$4,000 indebtedness which had accumulated early this month. But some “miracle” always happens, and friends of the cause—many of whom Hamm does not know personally—mail in small and large checks to make the venture solvent again.

“Some call it foolishness,” Hamm asserted, “but I call it faith.”

White Unto Harvest

*The fields are white unto harvest,
And the harvest the souls of man-
kind;
Souls for whom God gave a Saviour,
That all souls His garner might
find.
Come, lift up your eyes, O ye ran-
somed,
Those sin-stricken souls there to
view;
Then hark to the voice of the Saviour,
“Go work, for the laborers are
few.”*

*The fields are white unto harvest,
And the Master is calling for men;
Men who will go forth to labor,
Not counting their lives dear unto
them.
Who’ll give Him the vigor of man-
hood,
Nor fail, ’neath the sun’s noonday
glare,
To rescue the souls who are dying,
Ere they’re lost in eternal despair.*

*The fields are white unto harvest,
And the Saviour is calling to you,
Daughters of God who are idle,
To go, for there’s work you can do.
He cares for the lost and forsaken,
The children neglected and sad;
The youth groping blindly in dark-
ness,
And He needs you to help make
them glad.*

*The fields are white unto harvest,
E’en though many may laugh and
seem gay;
Souls going down to destruction,
And speeding along the broad way.
But laughter and song cover heart-
aches,
While deep in the heart is despair;
And Jesus is calling for workers
Who will labor and sacrifice there.
—David Miller in Exchange.*



Kenbrook Bible Camp near Lebanon, Pa.

Winter Landscape

*The silent snow while mortals slept
Transfigured all the wintry world,
And stars where sparrows feet have
stepped
Adorn a carpet pure as pearl.*

*A nest the thrushes left last year
Is with the fairest ermine lined.
And jewels fit for kings to wear
On all the shrubs are now
entwined.*

*The maple trees stand stark and
white
Upon a background heavenly pure
Such dazzling beauty such delight
And yet how fragile insecure.
—Grace Oakes Burton.*

IF YOU were to look in on Kenbrook Bible Camp at this time you would see just such a beautiful peaceful scene, quietly waiting for the cold winter skies to pass over and leave in their place the fresh warm spring breezes. With this balmy weather will come the awakening of all nature and Kenbrook will blossom forth in all her shining green splendor richly sprinkled with pinks, reds and yellows of her native wild flowers.

But even now while Kenbrook is slumbering and awaiting this miracle, preparations have begun for another successful summer of spiritual and physical refreshment.

Those of you who were at Kenbrook last year need no early reminder to recall those happy memories of seven fully-packed days of activity.

But to those who have not had this privilege we gladly share those memories in hopes that you will take advantage of the opportunity to attend Kenbrook this summer.

Kenbrook Bible Camp is a Christian camp with a four-fold purpose for girls and boys.

The spiritual life of each camper is the foremost concern of each staff

member. The opportunity is presented to learn more about God, His creation, His plan of salvation for their own lives and how to live a Christian life.

Even though you are not at home this is no hindrance to your social life. If you come to camp not knowing anyone, you have the opportunity of making approximately forty new friends in one week. That could not be as easily accomplished at home.

These friendships are encouraged through group games, hikes, picnics, ball games and swimming. All activities are supervised and planned to take care of the physical needs of growing girls and boys.

Not only is the physical growth considered but also the mental growth is stimulated through outdoor classes in Bible study, nature study, music, arts and crafts.

Kenbrook Bible Camp is your Camp with all the activity planned according to your interest and age group, and above all dedicated to the purpose of bringing young people to a personal knowledge of Christ.

If you are in the third to tenth grade this is your personal invitation to attend Kenbrook this summer.

Love's Second Test

(I Corinthians 13 Series)

*"Give me a constant love, a care
For others interests, grace to bear
Another's load, his griefs to share.*

*Give me a kindness that forgets
To think so much of self, nor
frets*

*When others overlook their debts.
Make me, to some degree, like Thee
Compassionate Divinity!"*

NOT ONLY is love kind, which fact the Apostle gives as the first of love but love negates selfishness.

"Love envieth not, vaunteth not itself, is not puffed up." I Corinthians 13:4. Let us be admonished to "take every chance we can to be kind because some day there may be no more chances."

"Love envieth not." Envy is a very subtle and awful sin. It caused the first murder and it put Jesus to death. Envy still crucifies afresh the Lord Jesus in many unfaithful Christian lives today. It is so easy to be envious. Students are apt to be envious of another student's grades. Teachers are apt to be envious of another teacher's reputation. Preachers are apt to be envious of another preacher's success. Can I stand to see another supersede me and from my heart bid him "God speed"?

"Love vaunteth not itself, is not puffed up." This is love in exercise outwardly (vaunting not itself) and inwardly (is not puffed up). "Love makes no parade" of itself so men can see how good it is. The perpendicular personal pronoun is seldom used in its vocabulary. "Is not puffed up." "Compliments are like perfume to be breathed but not swallowed." It is kind to say a complimentary word in due season. It is beneficial to the one giving it and frequently is an encouragement to the one receiving it. *But Love does not live on compliments, nor does it swell inwardly because of them.*

Vaunting oneself and being puffed up stem from pride, of which there are at least three varieties, pride of place, pride of face and pride of grace. Some people are proud because of their position or because they live among the aristocracy of the city. Others are proud because Providence has given them a good-looking face. That is why it is so easy for a beautiful young woman to be vain and a handsome man to be conceited. Both are in great need of a heart of divine love. Some are proud because of their grace,—proud of their false humility or proud of their plainness or particular theological dogma. "In the spirit in which opinions are given and work is undertaken and faults exposed, how often, though the garb be that of the publican, the voice is still that of the pharisee, 'God, I thank thee, that I am not as other men.' The holiest are the humblest. Humility is nothing but the disappearance of self in the vision that God is all." (A. Murray)

"Love envieth not, vaunteth not itself, is not puffed up",—all of which spell the eclipse of the ego by the divine love of God ruling the soul.

—Claude A. Ries.

Our Easter Faith

(Continued from page five)

when we live by faith in the risen Christ. Paul could say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). There is no need for any to fail who claim to believe in the risen Christ. He hath said: "Lo, I am with you alway," and He is with us to give us the victory over the world, the flesh and the devil. Because He could say: "I have overcome the world," we too, through Him, can be "more than conquerors." No Christian need live a defeated life; *victory over self is possible* to all who abide in Christ and look to Him for all needed grace. The Apostle Paul, to whom the risen Christ was an abiding reality, was able to say: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Our Easter faith should mean the *banishment of the spirit of sadness*. A valiant, joyous spirit was characteristic of the early Christians. The note of joy is predominant in the New Testament. Believers found their joy in living fellowship with Christ, in the certainty that death would not break that fellowship. Death would but bring them face to face with their Lord. All their joy was found in the Lord, in His salvation, in His promise, His presence, His friendship, and in being counted worthy to suffer for His Name's sake. When suffering came for the cause of Christ they did not moan and complain but regarded it as an honour, a glorious privilege. Writing of the unseen Christ whose love and friendship were so real to believers Peter said: "Though now ye see Him not, yet believing, ye rejoice with joy unspeakable" (I Peter 1:8). They rejoiced *in the Lord*, and therefore no change of circumstances could rob them of their joy. "Your joy," said Christ to His disciples, "no man taketh from you" (John 16:22), and this was confirmed in daily experience, for the more man tried them the greater was their joy.

If, in these days, when there is so much to sadden the heart, we are to be saved from despair, we must *walk in fellowship with the man Christ*. He does help those who walk with Him to rejoice in the most difficult circumstances, for Christ is the source of their joy. As we live with Christ and

meditate on His word His joy will possess our souls. However dark and uncertain the future may be, we can rejoice because we know it is safe in the hands of Him who says: "Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive *for evermore*" (Rev. 1:18). Because the future is in the hands of the living and eternal Christ, who will ultimately reign in righteousness, love and peace, we can

rejoice though earthly kingdoms totter and fall. Our Easter faith assures us that His throne shall never, "like earth's proud empires, pass away." He shall reign for ever and ever as King of kings and Lord of lords. Thus our joy abides amidst all the present chaos and conflict for "He *must* reign," and we are assured that "if we suffer we shall also reign with Him" (II Tim. 2:12).—*The Evangelical Christian*.

Cause for Bended Knees

"For this cause I bow my knees unto the Father of the Lord Jesus Christ . . ."—Eph. 3:14.

(Continued from last issue)

The third petition is for the abiding consciousness of Christ's presence, without which there is no possessing of His power, nor carrying out of His purposes for a world's salvation. "That Christ in His love may make His permanent home in your heart, by faith — that having your root and your foundation in love — you and all God's people may be strong enough to grasp what breadth, length, height and depth mean, and to understand Christ's love, so far beyond our understanding." He has said, "Lo I am with you always even unto the end of the world." If He isn't with us it is because we will not permit Him residence within us.

Petition four is that each professing Christian in the Church may enjoy a genuine experience of Christ's fullness: "That ye may be filled with all the fullness of God." In other words, that all might be filled full of this unspeakable "love of God which is shed abroad in our hearts by the Holy Ghost." Our Lord said: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." He knew that without this empowerment His Church on earth would be but a conglomeration of "sounding 'brass' and tinkling 'symbols'" unable to fulfill God's eternal purpose for her.

Why did Paul pray? Paul saw that the ultimate goal of history is a redeemed people, gathered from all nations, subject to the authority and rule of Christ as King of Kings and Lord of Lords. He saw that even though it was always in the mind of God, celestial beings did not fully understand the full import of this intention. He saw that the agency for the accomplishment of God's pur-

pose in the world and clarifying the mystery before "principalities and powers in heavenly places," is the living Church, against which the gates of hell shall not prevail. He saw that the thing of greatest consequence in the mind of God was the Church of Jesus Christ and that the Great Salvation was provided not only for our redemption, but that this redemption was a part of the triumph over Satan and its final completion was to include the humiliation of this arch foe of the Son of God before his celestial associates. He saw that the capacity of the Church for making light shine in the hearts of men blinded by the God of this world, and making angels to know God's glorious purpose, depended upon the presence in her of Him who is the Light of the World. He saw that this total testimony is made up of individual Christians, each of whom is essential to the completion of these great purposes. Hence he bent his knees before the Father, whose business it is, and whose servant he was, that each child of God might realize within himself, in the fullest measure according to His riches in glory—all that God had provided in Christ Jesus, in order that His eternal purpose in both worlds might be realized.

Paul understood that only a church fully dependent upon Him, wholly dedicated to His purpose, entirely yielded to His will, strengthened by Him, continuously conscious of His guiding and undergirding power and presence, in the person of the Holy Spirit, could do the great task assigned to her, according to the eternal purposes made known to him as explained in this chapter. To this end he "bowed his knees to the

Father of our Lord Jesus Christ." For this same reason we should be found frequently in bent-knee posture, importuning heaven to make of us, and to keep us the kind of Church Paul desired the Ephesian church to be. Only so can God's great purpose be carried to completion through our efforts. Only so may we share in the revelation of His glory — world without end.—C. R. Heisey, Elizabethtown, Pa.

Easter Brings a Change of Direction

(Continued from page four)

tainty the brief blunt announcement of His resurrection affords.

It is significant that those who came to see the sepulchre and found it empty left it on the run, with fear and great joy. There was nothing in the tomb that could hold their interest now that He had walked out of it. Their very act of turning their backs to the sepulchre is in itself a wordless sermon, conduct symbolic of deliverance and release from the monster death, the age old tyrant which for so many bitter years had held the race in thrall. Unwittingly those first disciples set the direction for the Church for all the time to come. Her direction is away from the sepulchre.

Here is a radical redirecting of our course of life. Before Christ rose from the dead we all faced toward the sepulchre. Our deep secret psychology had been conditioned by the knowledge that we were all in the procession, facing toward the sepulchre. Now He is risen and we face the other way. Ours is now a psychology of life; we face away from the tomb. Christ has made the difference. Out of Christ men still face the west and the sunset and their feet are directed toward the darkness and the grave. In Christ the tomb is but an historic incident, a shadow of the past, a dim memory of the time when Christ had not risen.

The power of the new Church lay in the radiant assurance that death had been conquered. In Christ the joyous believers knew they had met and defeated the grisly Thing that had blighted the heart of the race. If Jesus tarried they might die, to be sure, but death for them now would have no terror. Indeed they refused to use the old word in speaking of a

Easter Morning . . .

E. R. Bingham

*As dawn crept o'er the garden fair,
Around the vault where Jesus lay,
The heavy-hearted women came,
Their last sad solemn dues to pay
To Him who through the gladsome
years
Their hearts and souls so strangely
stirred,
Who healed their hurts, who stilled
their fears,
Who spake the True and Living
Word.*

*A glance within the opened tomb,
The message of the angel given,
On joyous eager feet they run
To tell the news: The Lord is risen;
The promise made has been fulfilled;
Within the tomb He may not stay;
But bursting from the bonds of death
Comes forth this first glad Easter
Day.*

*With joyful hearts repeat the news
To men bowed down with grief and
pain:
O'er sin and death the victory's won;
The Lord returns with us to reign.
Triumphant o'er the powers of hell,
The gates of life He opens wide.
Rejoice! Rejoice! Exalt His Name!
The risen Lord be glorified!*

—The Evangelical Christian.

departed brother: "He has fallen asleep," they said, and their conception of the sleeping saint was that of a soldier resting before arising to receive his medal of honor. The whole psychology of death had been expunged from their minds. Only life and immortality remained.

Wherever the Church has allowed the truth of Christ's victory to get hold of her she has become invincible and irresistible. Her martyrs have sung at the stake and shouted joyous defiance in the teeth of wild beasts in the arena. Whenever Christians believe that Christ is actually risen, immediately the murmuring and whimpering go out of their testimony and the note of plaintive sentimentality goes out of their hymns. Their pronouncements lose the timid tones and become robust and healthy. They go off the defensive and over to the attack. Spring breaks over the churches and fills them with sunlight and fragrance. Such renewals we call revival, and a better name could hardly be found for them, for the word revive means "to live again."

A century ago the Methodists sang,
*Lift your glad voices in triumph on
high,
For Jesus hath risen, and man shall
not die.*
No wonder they were so radiant!
—The Alliance Weekly.



MCC
News Notes

C.P.S. Men in I-W Service May Be Released

The Akron I-W office has information from Selective Service director Gen. Lewis B. Hershey that I-W men who served in Civilian Public Service or I-O men who served in C.P.S. and may be called to I-W service, may have their period of I-W service shortened.

No definite formula exists whereby C.P.S. men may be released from the current alternative service program. Selective Service will consider each case after a complete record of each man's service history has been presented by the Akron I-W office.

Gen. Hershey indicated that the present draft law does not authorize him to relieve a conscientious objector from liability for civilian work in lieu of induction. It does authorize him to shorten the period of service when he deems it to be advisable, he said. That is the reason why each case will be considered individually.

All C.P.S. men in I-W service and all C.P.S. men who are likely to be called for I-W service should write the Akron I-W office. By answering the following questions, they can supply the necessary information with which the Akron office can take up each case with national Selective Service headquarters.

On what date (day, month, year) did you enter C.P.S.? On what date (day, month, year) were you released? What places did you serve? What work or service did you perform following C.P.S.? i.e., relief work, Voluntary Service, welfare activity. What is your age? What is your Selective Service number; What is your present address? When did you start your I-W service? Where are you performing your I-W service?

The number of C.P.S. men in I-W service is considered to be small. Such men are usually those who draft eligibility extends beyond the age of 26 which was caused by a deferment.

Semi-Trailer Truck Damaged in Accident

M.C.C.'s semi-trailer truck used for hauling relief shipments was involved in a highway accident west of Crestline, Ohio, on March 7. The accident resulted in extensive damage to the tractor and slight damage to the trailer.

The truck was returning to Akron from North Newton, Kansas, where it had picked up a load of baled clothing. This material was not damaged in the accident.

The truck drivers, Eugene Bachman of Moundridge, Kansas, and Ivan Wengerd of Millersburg, Ohio, were not hurt except for slight bruises.

The accident happened when the truck was forced off the road by a car and jackknifed. Repair of the tractor and trailer will be covered by the insurance company of the operator of the car.

This accident has seriously disrupted the trucking schedule since relief shipments are heavy at this time of the year. Intensive efforts are being made to get the truck back into operation as soon as possible so that prepared shipments for relief can be picked up and sent abroad.

M. V. S. Caravan Doing Clean-up Work in Holland

The Mennonite Voluntary Central Committee, is doing clean-up work in southern Holland—removing dirt and debris deposited in dwellings by the recent flood waters.

The caravan, consisting of nine persons at the present time, began work in Wolphaartsdijk polder Feb. 10. A polder is a tract of low land reclaimed from the sea by dikes.

At first the men lived in the homes of Mennonite church members at Goes, but are now living in a vacant school building. Morale of the group is reported to be "excellent."

It is expected that the unit at Wolphaartsdijk will be enlarged with volunteers from German and Dutch Mennonite churches.

On Feb. 19 representatives of various Dutch Mennonite groups met with M. C. C. personnel to make further plans for the work of the M. V. S. unit as well as other similar units. These units will first do clean-up work and then go over to building repair.

Irvin B. Horst, M. C. C. director in the Netherlands, indicated in a report that the only Mennonite congregation which needs a sizeable amount of help is the small congregation at Ouddorp. Both Dutch Mennonites and M. C. C. personnel feel that a reconstruction group should begin work there.

M. C. C. continues to care for the 44 evacuees at its Heerewegen center. It will be sometime before they can return to their homes on the island of Goeree-Overflakkee.

Brother Horst emphasized in his report that "the greatest opportunity we have in this Holland flood-relief situation, as in all aspects of M. C. C. work, pertains to the spiritual side of our service.

"We are not interested in a purely humanitarian gesture of help for evacuees and reconstruction work. Unless we can do these things with a decidedly Christian connotation and 'in the name of Christ', our labor will be in vain."

Lancaster Conference Builds Warehouse For MCC Use

The Lancaster Mennonite conference has built a concrete-block warehouse on a site south of Akron, Penn., to be used by M.C.C. in storing its relief shipments as well as for temporary storage of relief materials M. C. C. ships for church groups.

The structure, measuring 60 x 100 feet, was completed early in March. It is a one-story building and has a small basement at one end housing a furnace and office.

M. C. C. will use the warehouse for its processed food and clothing awaiting overseas shipment. Such material consists of baled clothing from the processing centers at Ephrata, Penn., and North Newton, Kan., and food contributed by churches in Illinois, Indiana, Ohio, Pennsylvania, Maryland, Delaware, and Virginia as it is collected at Akron before shipment to foreign fields.

The generosity of the Lancaster conference in making this warehouse available to M. C. C. will result in a saving of time and money. Until now the nearest warehouse available for storage of M. C. C. relief materials was one at Mountville—about 18 miles from Akron.



News of Significance

Africa Declared Ripe for Trouble

LONDON (E/P) A team of European and African Christians in Kitale, Kenya, have been paying goodwill visits to farms in the district in an effort to promote interracial understanding, according to Canon F. T. C. Bewes, Africa Secretary of the Church Missionary Society, who held a press conference in London following his recent visit to Kenya. Many Kikuyu Christians are actually thankful for Mau Mau in some respects, he said, because it has brought a friendship and fellowship with European Christians which they had never known before. Most of perhaps 10 per cent of the Kikuyu population who have refused to take the Mau Mau oath are convinced Christians, he said.

Fear Crisis in East Germany

BERLIN, (E/P) The disappearance of two Lutheran clergymen near Halle, East Germany, last week, and the banning of a week-long Evangelical Church missions celebration after it was already in progress raised fears of a possible crisis in the East German government's relations with the Church. The East German Christian Democratic Union, the Communist-front party which met in East Berlin recently, announced that one of its major party tasks is to bring to an end the "capitalist-imperialist epoch" in Christianity. The party's so-called "Christian Dealism" Doctrine claims that Marxism and Leninism provide the best means for Christians to fulfill Christ's aims and make their Christianity practical.

Chain of Prayer for Sixth World Congress on Evangelism

CHICAGO (E/P) The president of Youth for Christ International this week challenged American Christians to "give up the time spent on coffee parties and sacrifice a few hours of sleep" in behalf of the movement's Sixth World Congress on Evangelism next August 9-16 in Tokyo, Japan. Dr. Robert A. Cook of Chicago announced a six month, 24 hour a day prayer chain plan which stresses nights of prayer by church folk in all parts of the world.

Foreign secretary Hubert Mitchell, leader of Youth for Christ in India for five years, outlined the prayer chain. Mitchell has been face to face with the forces of Communism on two different mission fields and added, "There is only one thing that can stop communism—the power of God

unleashed through men in communion with Him through prayer."

Stalin's Successor Holds Little Promise

(E/P) After holding his place for many years through repeated purges which "liquidated" his many enemies, Josef Stalin was displaced finally by death. The man of steel was shown to be a man of pitiful cringing flesh against the great reaper. His successor, Georgi M. Malenkov will probably not be better and may be worse as regards the peace of the world. Malenkov is regarded as Stalin's "efficiency expert" and is known to be a man of cruel, heartless resolve. He once sentenced his secretary to Siberia for failing to notify him of an appointment.

Washington Breakfast Group Hears Graham

WASHINGTON, D. C. (E/P) The weekly breakfast prayer meeting of the International Christian Leadership group comprising over one hundred members of the Senate and House of Representatives heard Dr. Billy Graham at the regular meeting Thursday morning recently. A special meeting of the ICL met with President Eisenhower recently, and some 500 persons at the time were guests of hotel man Conrad Hilton. The ICL calls itself an informal association of concerned laymen banded together to find through Christ the better way of everyday living and to promote for home, community, nation and world a more effective Christian leadership. Senator Frank Carlson is chairman of the group and Abraham Vereide is executive director.

Colored "God" Has Traffic Ticket

NEWARK, N. J. (E/P) Time magazine carries the story of how "Father" Divine whose followers worship him as God, had a run-in with worldly authorities. Speeding down from Newark, to his headquarters "heaven" in Philadelphia in a four-limousine convoy a few weeks ago, Father Divine found himself stopped by a New Jersey Turnpike patrolman. The patrolman complained that the drivers of all four cars—Philip Love Life, Patience Sweet, Precious Willing Heart, and Anita Daire—had all been doing 70 on a 60 m.p.h. turnpike. Further, the trooper (whose name happened to be Peter Freelove) led the convoy to the nearest turnpike exit where each driver was obliged to pay a \$10 fine plus \$5 costs. Last week "Father" Divine expressed his chagrin at the "complete lack of recognition" shown by Officer Freelove and the peremptory way his party was asked to pay on the spot. He issued a "Divine ultimatum:" until further notice the turnpike was closed to his followers. Said he: "You will cease to spend your money on the New Jersey Turnpike, such as all of my cars have been doing, giving them the patronage of our churches and church connections . . . If I bless anyone or anything, it is blessed! And if I withdraw from anyone or anything it is withdrawn from." Said his followers in response:

"We're going to do what Father says,
We're going to do what Father says,
We're going to do what Father says,
And be happy."

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